

TRANSLATION PROBLEMS AND UZBEK TRANSLATIONS OF SOME ENGLISH PROVERBS

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Abstract

This article is based on the translation methods of English proverbs into Uzbek language, views of different scholars, difficulties in this process and ways to overcome them. Every nation's culture and history can't be imagined without idiomatic expressions, proverbs and sayings. They are considered as one element of the nation's culture development. This article analyzes some particular problems of the translation of the proverbs into Uzbek language according to the point of view some scholars, which means that those kinds of lexical units cannot be translated and found the equivalent for them. Uzbek scholars proposed other methods to find the solution for this problem while conducting the research. Some proverbs are found to find the adequate equivalent into Uzbek language, which means untranslatable or translatable of proverbs depend on availability of some notions in two languages. Comparative and contrastive methods are used conducting the research.

Key words: proverbs, equivalent of English and Uzbek languages, paremiology, lexical units, universal, local, regional proverbs, translation problems

ПРОБЛЕМЫ ПЕРЕВОДА И УЗБЕКСКИЕ ПЕРЕВОДЫ НЕКОТОРЫХ АНГЛИЙСКИХ ПОСЛОВИЦЫ

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Аннотация

Данная статья основана на методах перевода английских пословиц на узбекский язык, взглядах разных ученых, трудностях в этом процессе и путях их преодоления. Культуру и историю каждого народа невозможно представить без идиоматических выражений, пословиц и поговорок. Они

рассматриваются как один из элементов развития культуры нации. В данной статье анализируются некоторые частные проблемы перевода пословиц на узбекский язык, по мнению некоторых ученых, означающие, что подобные лексические единицы не могут быть переведены и найдены для них эквиваленты. Некоторые узбекские ученые при проведении исследования предлагали иные методы решения этой проблемы. Обнаружено, что некоторые пословицы находят адекватный эквивалент на узбекском языке, а это означает, что непереводаемость или переводимость пословиц зависят от наличия некоторых понятий в двух языках. При проведении исследования используются сравнительные и контрастирующие методы.

Ключевые слова: пословицы, эквиваленты английского и узбекского языков, паремиология, лексические единицы, универсальные, местные, региональные пословицы, проблемы перевода.

INGLIZ TILIDAGI BA'ZI MAQOLLARNING TARJIMASIDA MUAMMOLARI VA ULARNING O'ZBEK TARJIMALARI

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Annotatsiya**

Ushbu maqola ingliz maqollarini o'zbek tiliga tarjima qilish usullari, turli olimlarning qarashlari, bu jarayondagi qiyinchiliklar va ularni bartaraf etish yo'llari asosida yaratilgan. Har bir xalqning madaniyati va tarixini idiomatik iboralar, maqol va matallarsiz tasavvur etib bo'lmaydi. Ular xalq madaniyati rivojlanishining bir elementi sifatida qaraladi. Ushbu maqolada maqollarni o'zbek tiliga tarjima qilishning ayrim o'ziga xos muammolari ayrim olimlarning nuqtai nafari bo'yicha tahlil qilindi, ya'ni bu turdagi lug'aviy birliklarni tarjima qilib bo'lmaydi va ularga ekvivalenti topiladi. Ayrim o'zbek olimlari tadqiqot olib borishda ushbu muammoning yechimini topishning boshqa usullarini taklif qilishgan. Ayrim maqollarning o'zbek tiliga adekvat ekvivalentini topishi aniqlangan, ya'ni maqollarning tarjima qilib bo'lmaydigan yoki tarjima qilinishi mumkin bo'lgan ma'nolari ikki tilda ayrim tushunchalarning mavjudligiga bog'liq. Tadqiqotni o'tkazishda qiyosiy va kontrastiv usullar qo'llaniladi.

Kalit so'zlar: maqollar, ingliz va o'zbek tillaridagi ekvivalenti, paremiologiya, leksik birliklar, universal, mahalliy, mintaqaviy maqollar, tarjimadagi muammolari

Introduction

A **proverb** is a simple and concrete saying popularly known and repeated, which expresses a truth, based on common sense or the practical experience of humanity. They are often [metaphorical](#) and can describe a basic rule of conduct may also be known as a maxim. If a proverb is distinguished by particularly good phrasing, it may be known as an aphorism. Proverbs are often studied as a unit of paremiology. It can be dated back as far as Aristotle. On the other hand, it is the collection of proverbs. A prominent proverb scholar in the United States is Wolfgang Mieder. He has written or edited over 50 books on the subject, edits the journal named *Proverbium* (journal), has written innumerable articles on proverbs, and is very widely cited by other proverb scholars. Mieder defines the term *proverb* as follows: “A proverb is a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorable form and which is handed down from generation to generation”. Different scholars classify the proverbs of the English language differently. According to distribution degree, the proverbs can be classified in the following way:

Universal proverbs — on comparing proverbs of culturally unrelated parts of the world, one finds several ones having not only the same basic idea but the form of expression, i.e. the wording is also identical or very similar. These are mainly simple expression of simple observations became proverbs in every language.

Regional proverbs — in culturally related regions — on the pattern of loan-words — many loan-proverbs appear besides the indigenous ones. A considerable part of them can be traced back to the classical literature of the region's past, in Europe the Greco-Roman classics, and in the Far East to the Sanskrit and Korean classics.

Local Proverbs — in a cultural region often internal differences appear, the classics (e.g. the Bible or the Confucian Analects) are not equally regarded as a source of proverbs in every language. Geographical vicinity gives also rise

to another set of common local proverbs. These considerations are illustrated in several European and Far-Eastern languages, as English and Korean [2; P. 153]. Proverbs are often borrowed across lines of language, religion, and even time. For example, a proverb of the approximate form “No flies enter a mouth that is shut” is currently found in Spain, Ethiopia, and many countries in between. It is embraced as a true local proverb in many places and should not be excluded in any collection of proverbs because it is shared by the neighbors.

Literature review. Idiomatic expressions, proverbs and sayings are closely connected with a particular nation’s culture and history. For this reason, they are hardly understood by other nations. This is one of the reasons causes some scholars to have a point that those kinds of lexical items cannot be translated; however, other authors proposed different translation techniques to find solutions to this problem. A well-known uzbek translogist Ghaybulla Salomov defined proverbs, sayings, and idioms as miracles of the language. Mieder (1985: 119) defined the proverb as "a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorizable form and which is handed down from generation to generation". It raises a question why the proverbs are in memorable stylistic devices (metaphor, antithesis, parallelism, alliteration, rhyme) that they contain encourage listeners to remember, repeat and learn them easily. “Idiomatic expressions are untranslatable” and “words cannot be added and omitted” V.G.Belinskiy (as cited G.Salomov, 1961) selected English nine proverbs “idiomatic expressions are untranslatable” and “words cannot be added and omitted”? We aim at discussing translating problems of proverbs and presenting our Uzbek versions of some English versions. In achieving our aim, the points of view of Uzbek and foreign scholars were employed.

According to V.G.Belinskiy (as cited G.Salomov, 1961 p.34) translating a literary work of one nation into another leads to interconnecting, exchanging points of views, and as result it will appear a new work. On the other hand, directly translating a proverb in literary works may have a bad impact on style. V.G.Belinskiy argued that literary art had to be translated how it had been in

original without adding and omitting a word. G'aybulla Salomov, by supporting his view, added that translating was not simple, but it is creative work. Exactness and creativeness in translating should be filled each other. However, in some circumstances, one of them might be important than another.

It is difficult to translate proverbs and idioms without a context because their translations vary in different works and situations. Salomov asserted that in some circumstances equivalents of proverbs could be found easily due to the fact that language images in each were similar. However, in other circumstances, some phrases are considered a symbol of a particular nation which express beliefs and customs of them. For instance, eating habit of western people, especially British people are a good example to our point. English people mainly use forks while they are eating; however, it is acceptable to eat with hands if a situation requires to. In this situation, "they say fingers were made before forks". How do Uzbek people understand this English proverb? Do they translate for word-for-word or give its equivalent? If it is translated into Uzbek word-for-word it is "vilkalar barmoqlardan avval paydo bo'lgan". Although it is clear by translation, it is more appropriate to interpret whole meaning with a simple sentence *biz qo'lda yeyaveramiz/ Men qo'lda yeyaverman*.

Ghaybulla Salomov stated that proverbs were actually not be translated by their components, in other words, word-for-word translation; he also did not deny the fact some proverbs (Russian: В одной овечке да сем пастухов-Uzbek: Bir qo'yga yetti qo'ychivon) could be easily rendered from one language into another in case both a target language and mother tongue share common metaphoric and abstract features.

In 1680 John Dryden, who was an English poet and translator classified translation strategies into three, that is, **metaphrasing**(word-for-word), **paraphrasing**(stating with other words by considering original meaning) and **imitating**(free translating). Vinay and Darbelnet (1959), Newmark, P. (1988), and Nida, E (2000) suggested and supported the view giving equivalence in rendering a proverb from one language into another. Nida (2000:129) differentiated two kinds

of equivalences such as formal and dynamic. Formal equivalence implies that correspondence of words in two languages in structure and meaning. While dynamic equivalence means the same effective message shares in both original and translated versions. We employed mainly two monolingual Uzbek proverbial dictionaries. O‘zbek xalq maqollari.[“Uzbek national proverbs”] was compiled by T.Mirzayev , A.Musoqulov & B.Sarimsoqov and was published in 2005. Proverbs were arranged according to specific themes. “Ma’nolar mahzani” [“Treasure of meanings”] was compiled by Sh.Shomaqsudov & Sh. Shorahmedov and published in 2001. It is an explanatory proverbial dictionary of Uzbek language which were provided with a definition of the proverb and other similar and contradictory proverbs.

The second research material is Oxford Dictionary of Proverbs (6 ed.) which was compiled by J.Speake and published in 2015. This valuable resource provided with explanations, origins and themes of the proverbs. We used online dictionary “<https://idioms.thefreedictionary.com>” along with Oxford Dictionary of Proverbs to identify meanings of proverbs in the original text. In translating nine selected proverbs into Uzbek we followed translation criteria by Corpas. According to Corpas (2003: 215-222), the phraseological translation process is structured in three sequential stages: The identification of the Phraseological Units (PUs) in the original text. The interpretation of the identified PUs. The establishment of a correspondence in the target language was carried out firstly at the lexical level and then at the textual level.

Research Methodology. **First impressions are the most lasting** - Birinchi taassurot – kishi xotirasida uzoq saqlanadi. The proverb “**first impressions are the most lasting**” means that “I should attempt to show my personality, by my neat clothes, good communication and professional skills for the first time when I meet the manager. Otherwise, the manager will hardly change his attitude towards me or seems to be strange no matter I will try to behave myself positively next time.” We translated the proverb “First impressions are the most lasting” word-for-word as **birinchi taassurot juda uzoq davom etadi**. We considered some information is

missing in translation, for this reason in our translation, we added some Uzbek phrases “kishi xotirasida”.

Fingers were made before forks - men qo‘limda yeyman, men qo‘limda yeyaveraman/yoki o‘zimni qo‘limdan qo‘ymasin. This proverb expresses that someone who prefers eating with their fingers instead of utensils. We can see cultural a key word, forks which shows British people are accustomed to eating most foods with a fork, a knife, and spoon. A word-for-word Uzbek translation of this proverb is “**Barmoqlar vilkalardan avval paydo bo‘lgan**”. Although the word vilkalar is associated with food, whole sentence can hardly provide the meaning of the original proverb. Moreover, there is no equivalent to this proverb so we omitted the word forks and translated the proverb freely by considering the whole message. Our translation is **men qo‘limda yeyman, men qo‘limda yeyaveraman/ o‘zimni qo‘limdan qo‘ymasin. You are what you eat** - Yemagingiz siz haqingizda so‘zlaydi. Every person interprets differently when they read this proverb for the first time. For instance, we understood this proverb like ‘the food tells who you are, whether you are rich or poor’ “strong or weak”, muscular or skinny. In Uzbek language proverbs which are related to eating food and pointing person’s social condition, Uzbek: **Et yeydigan qush ham bor, Etini yeydigan qush ham bor** (Mirzaev, 2012:p.212). – word-for-word English translation: **there is a bird which eats meat, there is a bird and which eats own meat**. Parallelism is used in the Uzbek proverb which makes the reader think of its meaning carefully. Because the phrase “Etini yeydigan qush” may express “**to get depressed of not having something**” Uzbek: **Borning qozoni biqir-biqir, yo‘qning qozoni tiqir-tiqir**. (Mirzaev, 2012:p.212) – word-for-word English translation:” He who has his cauldron boils, He who hasn’t his empty cauldron crackles”. It can be seen that Uzbek proverbs imply existence of rich and poor people in society and their conditions, and this means “et yeydigan qush ham bor, Etini yeydigan qush ham bor” and “Borning qozoni biqir-biqir, yo‘qning qozoni tiqir-tiqir” cannot be equivalents with the proverb “You are what you eat” due to the fact this English proverb was used in the context of healthy eating and diet. An apple a day keeps the doctor away - Kanda qilma

olmani kunda,yiroqdursan doktordan shunda; Sarim soq, sarim soq yeganning – tani sog‘.In Uzbek there is no exact equivalent to this proverb, but it can be found with a concept of another fruit and vegetable, namely garlic and a pomegranate which suggest a similar meaning with the proverb an apple a day keeps the doctor away. Uzbek: “Bir anor ming bemorga davo” (Abu Ali Ibn Sino - Avicenna) [Shomaqsudov & Shorahmedov (2001), p.36].

English literary translation: “One pomegranate treats a thousand of the sick” [author’s translation] (Avicenna) Uzbek: “Sarim soq, sarim soq yeganning – tani sog”[Shomaqsudov & Shorahmedov (2001), p.36] English literary translation:

“He who eats a garlic he will become no more sick” [author’s translation]

Although two of those Uzbek proverbs express similar meanings but they cannot be employed in all contexts, for instance, if the topic related to pomegranate, it is out of question to state a proverb he who eats garlic he will not be any no more sick. Likewise, One pomegranate treats a thousand of the sick and he who eats garlic he will not be any no more sick cannot be equivalents to the English proverb because the object is different, an apple. To find a solution to this problem, we proposed our own version such as “kanda qilma olmani kunda, yiroqdursan doktordan shunda”. “After dinner sit a while after supper walk a mile” – “Tushlikdan so‘ng tin ol, kechkidan so‘ng yo‘l ol”. Before explaining whole meaning of the proverb, we decided to identify some language peculiarities. In Britain or in America dinner is usually understood as a main evening meal and sometimes as the meal eaten in the middle of the day. Besides that dinner means a formal social occasion in the evening at which a meal is served. In addition, supper is a light meal, so it can be followed by exercise, while dinner is the main meal and requires inactivity afterwards for aiding digestion.

To summarize, dinner is translated into Uzbek as Tushlik yoki kechki ovqatning asosiy taomi, and supper as yengil kechki taom. Now it is time to discuss about the Uzbek equivalent of the “After dinner sit a while after supper walk a while”. Fortunately, There is a lexically, semantically and pragmatically near equivalent to this proverb in Uzbek. “Kechki ovqat — zahar, Ovqat yegin sahar”. (Mirzaev,

p.232) [Word-for-word English translation: **evening meal is poison. Eat a meal at dawn [author translation]**. We translated Uzbek proverb literally as “**evening meal is poison, eat a meal at dawn**” which means it is advised to have a snack in the evening and to have a good breakfast (meal) in the morning. There is a rhyme in the words zahar and sahar. First, Uzbek word zahar [poison] is a metaphor which alludes to eating too much food leads to harming a digestive system which follows another problem, sleeplessness. Second, there are some reasons in utilizing the word sahar (dawn) in this proverb. One reason is majority of elderly Uzbek people usually wake up early in the morning to pray, have a good breakfast and continue doing their own activities. There is a special word for breakfast in Uzbek, that is nonushta and nohorlik; however both of them cannot be rhyming words with the word zahar. Hence, sahar was used in this proverb in the meaning of breakfast. Although we found a proverb which was near with its all features to original, we ourselves provided Uzbek translation of the proverb – “**Tushlikdan so‘ng tin ol, kechkidan so‘ng yo‘l ol**”. “**Don’t put all your eggs in one basket**” – “Boringni biringga tikma”. It can be seen that this phrase is simply proverbial sentence, but it is actually an idiomatic expression. It implies that eggs are easily broken or damaged object. Typically we may buy eggs and put them into a particular container, for example, a basket. Suddenly because of a big dog, we dropped the basket and all of those eggs were damaged. Certainly it is not a tragedy losing a basket of eggs; in reality, this proverb advises not to repeat this action in a serious activity, like spending all money in an unsuccessful business which leads to bankruptcy.

There is an Uzbek equivalent “**Suvni ko‘rmay, etik yechma**” [don’t put off your boots without seeing water] as Makhmud Koshgari (IX century) defined that it is a warning that everyone should consider something carefully before making a decision, otherwise its result may harm them. (Shomaqsudov & Shorahmedov (2001). Although “**don’t put all your eggs in one basket and don’t put off your boots without seeing water**” lexically different they share a similar meaning. “Suvni ko‘rmay, etik yechma” is a conceptual equivalent, so we presented the

Uzbek translation as “**Boringni biringga tikma**” by studying the meaning of the proverb “**Don’t put all your eggs in one basket**”. “**Charity begins at home**” – “**Avval o‘zingni to‘ydir, Keyin o‘zgani**”. “**O‘zing to‘y o‘zgani qo‘y. Rahimdillik – oiladan boshlanadi**”. This proverb means that every person should initially share spiritual and material possession with their family then with other people. During our research we encountered Uzbek equivalents, “**Avval o‘zingni to‘ydir, Keyin o‘zgani**”. [“**At first of all, eat yourself, then nourish others**”], “**O‘zing to‘y o‘zgani qo‘y**”. [“**Eat yourself quite well, don’t care about others**”]. Both Uzbek proverbs suggest that a person should not overspend on other things, such parties and weddings, it is materially supply, and not stated a spiritual comment in the definition of an Uzbek dictionary. (Shomaqsudov&Shorahmedov(2001).

“**Charity begins at home**” and “**Avval o‘zingni to‘ydir, Keyin o‘zgani**”. “**O‘zing to‘y o‘zgani qo‘y**” are equivalent each other. Having found a proper Uzbek equivalent, we produced own translation “**Rahimdillik– oiladan boshalanadi**”.

“**Hope for the best and prepare for the worst**”- “**Yaxshiga umid bog‘la, yomonga o‘zingni shayla**”. This simple proverbial sentence warns a person about considering positive and negative results of a particular activity.

hope+for+the+best+and+prepare+for+the+worst]. Our research on this proverb provided no equivalent in any source, for this reason we interpreted this proverb into as “**Yaxshiga umid bog‘la, yomonga o‘zingni shayla**”.

“**A deaf husband and a blind wife are always a happy couple**” – “**Erning “kar”i, xotinning “ko‘r”i – oilaning zo‘ri**” This idiomatic expression means husband and wife should be patient for their both positive and negative qualities, otherwise they cannot be a happy family. (Speake J.2015).Uzbek people frequently use similar phrases in this situation, such as “**bir yuzingni urishga qo‘y, bir yuzingni – yarashga**”, “**Bir yomonga – bir yaxshi**” and “**Bir yaxshiga bir yomon har qayda bor, Ikki yomon bir bo‘lsa, kun qayda bor?!**” We will describe them below in detail.

Uzbek proverb: “**bir yuzingni urishga qo‘y, bir yuzingni – yarashga**” [Word – for – English translation: put one face for quarreling, and another for reconciling] Meaning: if you quarrel with your relatives or family members, don’t say severe

words and serious actions, try to reconcile Uzbek proverb: “Bir yomonga – bir yaxshi”. [Word – for – English translation: one bad meets with one good] Uzbek proverb: “Bir yaxshiga bir yomon har qayda bor, Ikki yomon bir bo‘lsa, kun qayda bor?!” [Word – for – English interpretation: it can be found everywhere which one of the couple is bad, and another is good, if both of those couples are bad, there will be no reconciliation or they always quarrel] “There is a good wife for a bad husband everywhere; if two of them are bad”, there is no peaceful day?! (Shomaqsudov&Shorahmedov 2001, p.41) There were equivalents of the proverb A deaf husband and a blind wife are always a happy couple. Nevertheless it has not been translated into Uzbek yet. Hence “Erning “kar”i, xotinning “ko‘r”i – oilaning zo‘ri” is a new Uzbek translation.

In this section we discussed translation problems of nine English problems into Uzbek. More precisely, translations strategies that we used during this research and similarities and differences between English and Uzbek proverbs were highlighted.

1. “First impressions are the most lasting” – “Birinchi taassurot – kishi xotirasida uzoq saqlanadi”. We did not find an exact equivalent to this proverb so we translated it by adding other phrases, such as “kishi xotirasida” to interpret it.

Sub-genres include proverbial comparisons (“*as busy as a bee*”), proverbial interrogatives (“*Does a chicken have lips?*”) and twin formulae (“*give and take*”).

Proverbs are used by speakers for a variety of purposes. Sometimes they are used as a way of saying something gently, in a veiled way. Other times, they are used to carry more weight in a discussion; a weak person is able to enlist the tradition of the ancestors to support his position, or even to argue a legal case. Proverbs can also be used to simply make a conversation/discussion livelier. In many parts of the world, the use of proverbs is a mark of being a good orator.

The study of proverbs has application in a number of fields. Clearly, those who study folklore and literature are interested in them, but scholars from a variety of fields have found ways to profitably incorporate the study proverbs. For example, they have been used to study abstract reasoning of children, acculturation of immigrants, intelligence, the differing mental processes in mental illness,

cultural themes, etc. Proverbs have also been incorporated into the strategies of social workers, teachers, preachers, and even politicians.

Proverbs are used in conversation by adults more than children, partially because adults have learned more proverbs than children. Also, using proverbs well is a skill that is developed over years. Proverbs, because they are indirect, allow a speaker to disagree or give advice in a way that may be less offensive. Studying actual proverb use in conversation, however, is difficult since the researcher must wait for proverbs to happen.

More homely, than aphorisms, proverbs generally refer to common experience and are often expressed in metaphor, alliteration, or rhyme, e.g., “*A bird in the hand is worth two in the bush*”, “*When the cat’s away, the mice will play*”.

In the following, our investigation is directed to study the structural and semantic features of English proverbs with numeral components. As a source of our studies we addressed to *The Book of Proverbs* (1965), ed. by Paul Rosenzweig, and *The Oxford Dictionary of English Proverbs* (1970), ed. by W. G. Smith and F. P. Wilson.

Analysis and results. The analyses of proverbs showed that, the structure of English and Uzbek proverbs mainly partially corresponds: “*Measure thrice before you cut once*” – “*Yetti o`lchab bir kes*”; “*A man can only die once*” — “*Bir boshga bir o`lim*”; “*Every bean has it’s black*” — “*Har zog`da bir dog*”; “*The moon is not seen when the sun shines*” — “*Yetmish yulduz yarim oyga tanimas*”.

“*Two heads are better than one*” — “*Bir boshdan ikki bosh yaxshi*”; “*There are two sides to every question*”- “*Har yaxshida bir ammo bor, Har yomonda bir lekin*”; “*Two of a trade never agree*” — “*Ikki qo`chqor kallasi bir qozonda qaynamas*”; “*Have more brains in one’s little finger than one has in his whole body*”- “*Yuzta axmoqdan bitta aqli zo`r*”; “*Two blacks do not make a white*” — “*Ikki yomon qo`shilsa keng dunyoga sig`ishmas*”; “*Hear twice before you speak once*” — “*Ikki marta tinglab, bir marta gapir*”; “*The voice of one man is the voice of no one*”- “*Bir daraxtdan bog` bulmas yoki*

“yolg`iz otning changi chiqmas”; “**One fool makes many**”-“Axmoq elchi **ikki** tarafni buzadi” and others.

In most cases the structure of English and Uzbek proverbs containing numerals do not correspond, i.e. absence of correspondence is often observed: “**As a hen with one chick**” — “Hovliqqanga sichqon teshigi **ming** tanga”; “**There is not an ounce of love in a thousand pounds of law**” —“Qozilashgan qarindosh bo`lmas”; “**All covel, all lose**”- “**Ikki** kemanding boshini ushlagan g`arq bo`ladi”; “**An ass between two bundles of hay**” — “**Ikki** quyonning ketidan quvgan **ikkalasidan** ham quruq qoladi”; “**To make to bites of a cherry**”-“**Mayizni qirq** bo`lib yesa **qirq** kishiga yetadi” and etc.

Some English proverbs not containing numerals have numeric elements in Uzbek equivalents: “**Be up with the Lark**”- “**Uch** kun barvaqt turgan **bir** kun yutar”; “**No great loss without some small gain**” –“Har **bir** qiyinchilikning rohati bor”; “**Much cry little wool**” — “**Bir** tomchi suv chumoliga daryo ko`rinar”; “**Murder will out**” — “Qing`ir ishning qiyig`i **qirq** yildan keyin ham chiqadi”; “**Nothing stings like the truth**” —“Haqiqat qilni **qirq** yorar”; “**The sauce is better than the fish**” —“O`zi **bir** tanga to`ni **ming** tanga”; “**Appetite comes with eating**” —“Borga **yetti** kun hayit yo`qqa **bir** kun”; “**The rotten apple injures it’s neighbour’s**” — “**Bitta** tirroqi buzoq podani bulg`aydi”; “**Art is long, life is short**” — “Ilmsiz bir yashar, ilmli **ming** yashar”; “**Bachelor’s fare: bread and cheese and kisses**” —“Boshing **ikki** bo`lmaguncha **biring ikki** bo`lmaydi” and etc.

Some other English proverbs do not contain numerals in Uzbek equivalents: “**Six of one and half a dozen of the other**” — Alixo`ja Xo`jali; “**It takes all sorts**” — “Odamning odamdan farqi bor”, “**Yuz ikki** xil narxi bor”; “**To take one down a peg or two**” —“Kekkaygan yigitning gerdayishini ishga ko`r”; “**One today is worth two tomorrows**” — “Bugungi tuxum ertangi tovuqdan afazal; “**Two dogs strive for a bone, and third runs away with it**”.- “Olgan olganniki ot minganniki”; “**To have to strings to one’s bow**”-“Ehtiyoting bo`lsa ehtiyoting bo`lmas”; “**Two wrongs don’t make a right**”-“Yomonga yaxshi bo`l, yutasan”; “**Certain as two and two make four**”-“Quyosh bulut ortida ham yorug`”; “

“A wonder lasts but **nine** days” – “Har narsa o`z vaqtida qizil”; “The **one** eyed man is king in the land of the blind” – “Ko`rlar orasida bir ko`zli podshoh”; “A blot is no blot till it be hit” – “O`g`ri **bitta** gumoni **mingt**”; “Let every man praise the bridge he goes over” — “**Bir** kun tuz ichgan joyingga **qirq** kun salom ber”; “To burn the candle at both ends” — “O`ntaning yori bo`lguncha **bittaning** vafodori bo`l”; “Who chatters you will chatter of you” — “Yomonga aytsang siringni, **mingtta** qilar **biringni**”; “Every cloud has a silver lining” — “Har yaxshida **bir** “ammo” bor, har yomonda **bir** “lekin”. “Example is better than precept” — “**Yuz** shirin nasihatdan **bitta** o`rnak yaxshi”; “Experience is the mother of wisdom” – “**Bir** sinalgan tajriba yetti kitobdan afzal”; “Every flow has its ebb” – “**Bir** xor bo`lgan **bir** aziz bo`lmay qolmas”; “A fool may throw a stone into a well which a hundred wise men cannot pull out” – “**Bitta** axmoq quduqqa tosh tashlasa o`nta aqllini ovora qiladi”; “Fools never know when they are well” – “Devonaga **ikki** dunyo barobar”; “Fortune knocks **once** at least at every man’s door” – “Har yigitga **bir** omad”; “Run with the Hore and hunt with the hounds” – “**Ikkita** tarvuz qo`ltiqqa sig`ma’s”; “Jack of all trades” – “**Bir** yigitga **yetmish** hunar oz”; “Jack of all trades and master of none” — “**Yuz** hunarni chala bilgandan **bir** hunarni to`la bil”; “It never rains but it pours” — “**Bir** kelsa qo`sha kelar”; “The proof of the pudding is in the eating” — “**Ming** marta eshitgandan **bir** marta ko`rgan afzal”; “Too many cooks spoil the broth” – “Oshpaz **ikkita** bo`lsa osh shovla bo`ladi”.

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